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THE CHRISTIAN CENTURY.

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EDITORIAL

PRAYER

Our Father in the name of thy Son and our Savior grant we beseech thee, thy blessing upon the gathering of those who seek to do thy will. May thy divine Spirit abide in full measure in the hearts of those who direct the progress of thy Kingdom. Upon all the churches may thy benediction rest, that in faithfulness of service and true holiness of life they may adorn the doctrine of our Savior. Help us each to live a sincere, simple and serene life, conscious of thy presence and sustained by thy grace. Bless those who proclaim the glad tidings at home and abroad. May thy Kingdom come, thy will be done in earth as in Heaven. Amen.

THE PURPOSES OF THE CONVENTION.

By the time this issue of the CHRISTIAN CENTURY reaches its readers the national conventions of the Disciples of Christ will be in session in Omaha. That we shall have a *great* convention we are assured. We have the committee's word for it. That should be enough. Then we have the program. That should be convincing. Lastly, Brother McLean has said so, and that settles it.

That the conventions bring with them great blessings to the cities in which they meet is not only the testimony of our churches which have entertained the brotherhood hitherto, but of all those who are interested in righteousness in those regions. If it were merely the glory of entertaining a convention the hosts might well pause before assuming so gigantic a task. But it is the future growth of the cause of Christ in the city where the convention goes which is sought by its promoters, and this result is always reached. Such is the testimony of Minneapolis, Kansas City, Cincinnati and the long list of convention cities; and such is the belief of Pittsburg, Buffalo, Detroit and other places which covet the gift for next year.

But the convention visitor has certain more or less definite motives in attending a gathering of this kind. First there is the love of Christian fellowship. The journey to the convention city is like a going up to Jerusalem. The companies grow as they approach

the place. They go from strength to strength. The companionships of the journey are only preliminary to the wider social privileges of the conventions themselves. The Disciples are a warm-hearted, loving people and their great gatherings, whether state or national, are marked by a comradeship which is delightful. Old associations are renewed. College ties are strengthened. New acquaintances are formed. Friends are met and made and the Great Friend is in the midst.

Another purpose in the heart of convention goers is that of hearing the voices of those whose names are household words. It is natural that the honored men of a brotherhood like our own should be in demand at convention time. This no doubt raises a problem for program makers. New men demand and should be given a hearing. In a communion as large as ours there are many voices worth hearing. On the other hand, there are those, and their number is not small, who attend the convention for the only time in their lives. They naturally wish to see and hear the men who have made history in the brotherhood. For this reason we are of the belief that wherever possible the older brethren who have won the right to an honored place upon such occasions should be heard, even if younger men must wait. But, fortunately, our committees are usually wise and no injustice is done.

Another purpose, and this one of the most important, is the gaining of information regarding the organized activities of the brotherhood. The conventions are the field days of our missionary and philanthropic forces. Less and less are they burdened with the transaction of business. The long committee lists of previous years are happily disappearing and the work, which must in the nature of the case be done by the boards as committees of the brotherhood, is left in their hands. About the only chance for a debate in a modern convention is over the president for the following year or the next place of meeting. This is as it should be. We have neither time nor wisdom to plan the work for the men whom we choose, because they are specialists in the various tasks to which we assign them. We shall do well if we give them large liberty and ample means of accomplishing their work, and then hold them responsible for wise and efficient service. They bring to us at the convention season the reports of their labors, or rather of our own through them. It is rarely the case that we have reason to complain, save at our own small share in the results accomplished.

But beyond all things else the convention brings to those who attend it a certain uplift of soul, a certain thrust of urgency, a certain deepening of purpose to

do more faithfully the appointed work. It is this which makes it worth while for a congregation to see that its preacher attends the convention, or that some of its faithful but unprovided workers are rewarded with an experience which would be to them a life's remembrance.

The great purposes of the conventions are not political, for there is small chance for lobbying or wire-pulling, nor are they theological, for the matters considered are of practical and present moment in the work of the church. These evils, which beset the great gatherings of some of our religious neighbors, are reduced to the minimum in our own. The purposes of our conventions are the strengthening of the ties of love, the inspiring of effort by increase of knowledge and the vision of opportunity, the deepening of character by the discovery of new glories in our holy faith, and the extension by every means of the kingdom of God among the sons of men.

CHRONICLER'S DESK.

One of the characteristic features of our nineteenth century reformation is the way in which it has combined the attractiveness of the primitive with the compelling influence of modern ideas. Its most striking peculiarity is not the plea for apostolicity and the ancient order of things, but these united with the expression of religious truth in terms of present-day intellectual conceptions. The American origin of the Disciple movement as an organized religious force presents us with the newest incarnation in the new world of the oldest Christianity of the oldest world. The plea for the realization of ancient ideals and the restoration of ancient beliefs and practices, strange to say, has found its most fitting investiture within a civilization the product of American life on this broad new continent, which unites in itself all that is brightest and best in the history of the past. If civilization is progressive and cumulative, uniting ancient wisdom with modern experience, coming thus to its own in the end of the ages, should not the last church be the best, with its unparalleled opportunity of avoiding mistakes and of gathering unto itself the garnered treasures of life handed down from the past?

The Romanist makes his supreme impression by an appeal to antiquity. The oldness of his religion is its chief claim to recognition. Our religion is older than Roman Catholicism in the revelation of its principles, but newer in the forms of their expression and organization in the interest of a more perfect adaptation to the mind and circumstances of the modern man. The ancient idea and the ancient order must be set in the framework of living experience. The Disciples have always insisted on the distinction between the divine principle, which is celestial and eternal and therefore unchangeable, and the material expression of the principle, which may change, and indeed must change as knowledge grows with time. There is a wise flexibility and a continuous progressive changeableness in the forms and phases of Christianity to make it adjustable to the changing conditions and circumstances of men who are called from age to age into the fellowship of the kingdom, while the truth in essence and substance that comes from above remains forever the same. So it is modern forms of expression and presentation and adaptation combined with the ancient and eternal truth of revelation that the Disciples of Christ have endeavored to realize. The modernity of their intellectual concepts and methods of service,

fused with the primitive and divine principle in an effort to embody the ancient ideals of the church and its inspired conceptions of life and salvation, make up one of the strongest and most attractive movements in the history of the Christian religion.

We have had successively and sometimes contemporaneously the Judaic, the Greek, the Latin and the scholastic middle-age conceptions of Christianity, and all these are well mixed in the creeds and traditions of the Christendom of to-day. The old religious organizations embody the old forms and shibboleths and outgrown interpretations of the Bible more than the essential truths of revelation. The deep-seated and long-rooted prejudices and Chinese conservatism of these tradition-fettered denominations give little hope of improvement unless the principle of evolution should do more for them in the future than it has done in the past. It is, therefore, absolutely within the bounds of reason to say that the Disciples in a free age and a free country offer the best chance for a strictly catholic and modern expression and application of the changeless truth of the revelation in Christ.

The first age of Christianity was dominated by the conception of martyrdom for the truth, the sacrificial element of the religious life was in the ascendancy. Not that all Christians were martyrs, but all lived under the influence of the martyr's conception of the faith. In the second age the monastic ideal molded the life and swayed the imagination of believers, not again that all were monks, or had in contemplation an effort to realize the monkish ideal of separation from the world, but the lives of all were more or less influenced by the prevalent creed of monasticism. The third form in which the divine principle sought material expression was the scholasticism of the middle ages and the *doctrinaire* platform of the Reformation. When Thomas Campbell began the historic plea for Christian union and the simple faith and life of the New Testament the theological professor and the ecclesiastic divine, with their cast-iron dogmatic creed, held the ascendent place in the faith of the church. This doctrinaireism that made the ministerial calling a profession and the cross a means of livelihood and the camping ground of the church a place of interincine strife, was felt instinctively to be un-American, un-republican, un-Christian, unmodern and a serious misinterpretation of the mind of Christ. Traditional creeds and merely doctrinal formularies, scented with the musty odor of mediævalism, would be as unsuitable to the practical genius of the American people as to the simple demands of New Testament teachings. According to the best modern interpretation of Christianity it was seen to be at once democratic, ethical, unconventional, catholic and well suited to the practical civilization of the great western republic. It was ascertained, upon reinvestigation, not to be Judaic, Hellenistic, Latin, mediæval, doctrinaire Protestantism, martyrdom nor monasticism, but the simple faith and character of the Hebrew revelation intelligently interpreted and applied to the life and manners of to-day. Hence the modern and American origin and adaptation of the Disciple movement with its basis in an earnest effort to reproduce the principles of the apostolic faith in the life and conduct of to-day is the one most attractive and compelling feature of "our plea."

True greatness does not consist in never falling, but in rising again after a fall.

IN WHAT SENSE WIDER.

To some persons identified with so virile a people as the Disciples of Christ, a people the very prime characteristic of whom is that of growth, it seems visionary when still wider effort is suggested. This is to be expected. *Ne plus ultra* was coined for the special benefit of those who early, even while they yet live, see the limit of progress for such religious movements; at least it serves a long-felt want; expresses a desire, if it does not describe a fact. If we are to be simply and only one of the great denominations of the world, with no ideal other than this, then there is very little beyond for us. We need not strive for much more than we now enjoy; for we are now recognized as a "world power" in the "sisterhood of great denominations." But instead of being flattered with this recognition; instead of allowing the fact to influence us to content ourselves with our present attainments, it ought to startle us; for just here is one of our great dangers. We are liable, as other great reformatory movements have done before us, to settle down into denominational ruts and, ranting along in these for a few years, find ourselves perfectly content to remain in them permanently. If we are to replace the denominational ideal with that of the one body of Christ; if we are to bring the principles of our movement to their true and effective application to the various problems which concern the kingdom of God in the earth—then certainly there is much beyond. Indeed, we have done, comparatively speaking, only preliminary work so far, a little skirmishing compared to the great battle to be fought. Let us see how this may appear.

1. Our evangelization ought to be wider in the matter of the fields reached. There is not a state in the Union in which there are not great districts into which we have not penetrated. Almost whole states are still without our plea. Every one of our large cities is inadequately supplied with preachers. We ought to have a hundred more preachers in Chicago and in proportion in nearly all the other cities of America. If we take into the view the rest of the world, it becomes farcical to ask how our preaching of the gospel might be widened.

2. The point of adjustment of forces. We are expending too much force in caring for the churches. Not more than they need, as it is, but more than they ought to need. Many churches are "all put out" if "the pastor" happens not to be present on prayer meeting night even, while his absence on a Sunday means the entire giving up the service in many instances. Instead of this every church paying for the time of a gospel preacher ought to do so with the understanding that he is to spend much of his time in preaching at available and needy points in the regions round about. This was once the custom. It is about to be all changed. Much of the force that ought to be devoted to preaching to the unconverted is expended in coddling congregations that ought to be able to take care of themselves. This point has been so well expressed in a recent editorial in the *Christian Standard* we beg to call attention to its statement in the following extract:

"Often the churches that should be strong are the ones that have become helpless without the presence of 'the pastor,' that conformity to clerical ideas has fastened on the congregation. As churches grow in grace and in plentitude of resources, they should become less and less dependent upon the personality of any one man. But under the system that makes the minister of the congregation the pastor, the larger

and more cultured the church, the greater seems to be its dependence. So utter is this dependence in a metropolitan church that it is known as 'Dr. Blank's church' or 'Dr. Baum's congregation.' There is something radically wrong in a system that makes a congregation all the more dependent upon one man with the increase of its resources and membership."

But there is another feature of this readjustment of forces which demands our thought—viz., if it is necessary to have the pastor regularly present with the congregation he serves, as a rule that congregation is able to employ one or more additional preachers to spend their time among the destitute. We plead for a great widening of our evangelistic efforts in the form of "living link" churches in their relation to our great home field.

3. In our attitude toward the rest of the religious world. We all agree that we have a message to the denominations. Are we reaching them with it? Verily, we are not. Are we to content ourselves with what we are now doing in this particular? We have debated with them and this they will never forget; but this fact does not seem to have brought them out to hear us preach in large numbers. How shall we bring these principles before them? While none of us would claim to know just what is possible at this point, of one thing we ought to be glad, and that is we are determined to seek a more excellent way, and if it can be found walk in it. *That a way will be found by which our truest men will be able to preach the principles of this restoration movement to the people of the denominations without compromise, and at the same time without offense, seems to us involved in the very life and ultimate triumph of the principles themselves.* This would be a much wider evangelization. Forward to such consummation we have a right to look, and for such noble work it is our duty to prepare, so that when openings for it present themselves we may be ready to enter in with joy.

It may not be amiss to say that evangelizing of all kinds depends as to whether it is widely or narrowly done, upon the men who do it. It is believed that there is room for some widening in the preachers who are to do the evangelizing. Religious prejudice, we grant, often closes people's ears. There seems to be a fatuous prejudice against the plea of the Disciples of Christ. Give this its full force, and yet we cannot conceive it to be to chargeable with the whole difficulty we find in commending this plea to the attention of the religious world. Do we not well to inquire whether or not we preachers are at fault, somehow, in our way of holding and preaching our plea? We may find at this point occasion for a considerable widening of our evangelism. Of one thing we may be sure—viz., that our evangelism cannot be safely narrowed.

A bar to heaven, a door to hell;
Whoever named it, named it well,
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair,
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it, named it well.

Pen Pictures of Our Pioneers.

ALEXANDER CAMPBELL, THE MAN AND THE MESSAGE.

Among the clans of Scotland, some of whose branches have overflowed into the north of Ireland, none holds higher or more honorable place than the Campbells, whose position in Scottish history has been conspicuous. Of this clan Alexander Campbell was born near Ballymena, in the County of Antrim, Ireland, September 12, 1788. His father, Thomas, was a minister of the secession party of the Presbyterian church. On his mother's side he was of Huguenot blood. The family life of the Campbells was simple and beautiful, and to this no doubt the young man owed as much as to any one influence in his life. The Bible was studied continuously, certain verses having to be learned every day, and the weekly review of the whole was part of the Sunday's duties.

In 1807 Thomas Campbell, already filled with ideas of reform by conditions prevailing in the region of his home, and deeply concerned with the divided condition of the church, came to America to improve his health and the fortunes of the family. In the following year Alexander and his mother started with the younger children for the New World to join the father, but were shipwrecked off the coast of Scotland, which untoward accident brought about the happy result of Alexander's only university experience, as it enabled him to spend several months at the University of Glasgow. Here the influence of his early life was deepened and his conscience was roused on the subject of the church's departure from the unity of the apostolic age and from the simplicity of Christ. When finally the family reached America father and son found themselves like-minded regarding the necessity for some method of reform in the church which should bring about larger liberty and closer union of the followers of Jesus. Thomas Campbell was already brooding the historic document known as "The Declaration and Address." In this the son, now rapidly maturing, heartily joined. The proclamation of these views wrought the gradual but certain enlistment of sentiment on the part of many who were distressed by the unhappy state of the church. Among the Presbyterians, with whom the elder Campbell was an accredited minister, there was much variance of views, which resulted in the separation of the Campbells from that fellowship. Meantime a closer study of the Word of God led to the conclusion that infant baptism was unscriptural, and in obedience to New Testament command and example they and their families were immersed. This was in 1812.

Meantime Alexander Campbell had begun work as a preacher and the spread of the new views resulted in the formation of the Christian Association, which was not at first intended to become a church, but out

of which presently grew the Brush Run church. From this time on the growth of the movement was rapid. Alexander Campbell soon became the leader through his aggressive spirit and was recognized as a powerful speaker and writer. In 1820 he held a debate with the Rev. Mr. Walker, a Presbyterian minister, on the subject of baptism. Later Mr. Campbell debated with Archbishop Purcell of Cincinnati regarding the claims of the Roman Catholic church, with Robert Dale Owen of New Harmony, Ind., an apostle of socialism and free thought, and with N. L. Rice at Louisville on baptism, the Holy Spirit and human creeds.

In order to further the work of the reformers Mr. Campbell had begun in 1823 the publication of the *Christian Baptist*, which, at the completion of a seven year period, was discontinued and followed by the *Millennial Harbinger*, which Mr. Campbell continued to publish until his death. Many other works came from his prolific pen, and in the later years of his life, which closed in 1866, he traveled many times over the country and once to Great Britain.

Mr. Campbell's great purposes were the arousal of the church to the sin of division and the removal of the cause which led to this—namely, the departure from apostolic teachings and practice, the substitution of human for divine methods of work, the organization of useless machinery in the church and the formulation of speculative creeds which were not merely testimonies but tests of orthodoxy. The removal of these was the task of the reformers, and to this task Mr. Campbell devoted an arduous and eventful life.

As the reformation became an established force its development became the chief concern of its founder. He saw that its ministry must be educated to meet the demands of the age. With this in mind he organized Bethany College in West Virginia, the oldest of the academic foundations of the brotherhood, and never ceased by voice and pen to emphasize the necessity for growth in vision and development of mind and heart as the fittest and most essential means of accomplishing the great tasks for which the movement he inaugurated ought to stand.

The program of Alexander Campbell, like that of his father, may be summed up in the words the unification of the people of God through a return to the ideals of the apostolic church in doctrine, in practice and in spirit.

"We tread a better earth to-day
Than that our fathers knew;
A broader sky line rounds away
To realms of deeper blue.
More ample is the human right,
More true the human ken;
The law of God has been a light
To lead the lives of men."



ALEXANDER CAMPBELL

(From an early portrait)

CONTRIBUTED

My Task.

The days went by, but nothing brought
Beyond the wonted round of care;
And I was vexed with anxious thought,
And found the waiting hard to bear.
But when I said, "In vain I pray!"
I heard Him answer gently, "Nay."

So praying still and waiting on,
And pondering what the waiting meant,
This knowledge sweet at last I won,—
And oh, the depth of my content!
My blessed task for every day
Is humbly, gladly, to obey.

—Harriet McEwen Kimball.

THE PHILOSOPHY OF OUR HISTORY.

ERRETT GATES.

II. SECOND PERIOD. THE EVOLUTION AND ASCENDENCY OF PRIMITIVE CHRISTIANITY. 1830-1900.

4. The restoration of the ancient Spirit.

Alexander Campbell had said in the Christian Baptist: "To have an ancient order of things restored in due form without the spirit or power of that order, would be mere mimicry, which we would rather, and we are assured the primitive saints themselves would rather, never see." "If the spirit of the ancient Christians and of their individual and social conduct was more inquired after, and more cultivated, we should find but little trouble in understanding and displaying the ancient order of things."

There is evidence that he was convinced that very much then going on in the name of restoring primitive Christianity was mere mimicry, having the form of godliness, but denying the power thereof. The leaders of the early period were so busy restoring and defending the ancient order of things that they had no time to give emphasis to the spirit. The result was that multitudes conceived the notion that if they conformed to the ancient order in church usages, came into the church in the primitive way and were related to a primitive order, that was the end of the restoration of primitive Christianity. In their Christian lives they were as good, but on the whole no better than their religious neighbors. It was not a special point with them to excel their neighbors in manifesting the spirit and life of the primitive Christians. Why should they excel in that which was not their special business or mission. So important was the order that they felt justified in violating the primitive spirit to preserve the primitive order. This was not an uncommon thing in the acrimonious warfare between Disciples and Baptists and between the conservatives and progressives among the Disciples themselves. It was, of course, not unlike some of the conduct recorded of the primitive churches, as those at Antioch and Corinth. But it met the vehement rebuke and correction of the Apostle Paul.

Comments began to be made very early by Alexander Campbell and others upon the necessity of manifesting a proper Christian spirit in dealing with problems of order in the church. There were leaders all through the history who observed the lack of that peculiar spirit of kindness, of unselfish brotherliness that characterized the life and teaching of Christ and

the Apostles. The restoration of the ancient spirit began to be spoken of and insisted upon. The first man who set for himself this task was Isaac Errett.

This restoration of the ancient spirit assumed two manifestations within the body of the Disciples; among those within and toward those without. There was abundant opportunity that called for the exercise of the Christian spirit in the controversies growing out of the missionary undertaking. The warfare against the missionary society and all other human agencies for carrying on the work of the church was led by Benjamin Franklin. He devoted the larger part of his life to the criticism and denunciation of the progressive measures of his brethren. Others, without his wit or grace, caught his spirit and imitated his example. He was imbued with the most literal, external and narrow conception of primitive Christianity and was properly the first and last great leader of the literalist, anti-progressive party. It was in the midst of this bitter strife between the two parties that Isaac Errett began the publication of the "Christian Standard." He filled it with his own broad, sweet, catholic spirit, and began to call the attention of the Disciples to the larger, truer and more spiritual definition of primitive Christianity. He moderated the spirit of controversy, led and urged on every undertaking of the body that looked to the fullest and truest restoration of primitive faith and practice. The prospectus of the "Christian Standard" described it as to be "Scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone." In the salutory the editor again says: "We shall seek to be gentle and courteous, but we are determined to be independent," and sets for himself a threefold object, "The turning of the world to Christ," "The union of believers in the fellowship of the gospel," and "The education of Christians into a nobler spiritual life." That was an entirely new note in the religious ideal among the Disciples.

It was really a dark period for the more spiritual interpretation of primitive Christianity when Isaac Errett began the publication of his paper, for nearly all of the influential weekly papers were devoted to the literal definition. Liberty of opinion was gradually departing from the church under the rapidly crystallizing orthodoxy of the letter. As we have seen in the earlier period this element took its rise in the definition of Christianity as an external order, and came near declaring that there was no place for an opinion upon any item of religious faith or practice. The "Christian Standard" gave voice to the growing demand of the body for the preservation of liberty in its true import, and the restoration of the primitive spirit. It was discovered under the new impulse and watchword of a true Christian spirit that bitterness of spirit and unfairness in controversy were neither profitable nor Christian; that one can manifest selfishness, the apostles. The restoration of the ancient spirit and opinions as well as in the use of worldly goods. Isaac Errett stood for courtesy and kindness in controversy among brethren, if there must be controversy.

The period from 1850 to 1880 was by pre-eminence the period of controversy; controversy within the body, and debates with those outside. The decay of interest in debates with those who differed from the Disciples upon baptism, the Holy Spirit and kindred subjects, was due to the rising influence of the spirit of primitive Christianity. In some out-of-the-way places debates continued to be held beyond 1880, but with no lively interest in them as promotive of either

the primitive Christian Spirit, or the primitive order; and the space once devoted to them in papers began to be taken up with articles on missionary work or Christian culture. The Disciples began to feel a certain incongruity between preaching union with Christians and debating against them. The rising tide of fraternity and unity among other Christian bodies, the gradual incoming of the Christian spirit among the Disciples, rebuked the attitude of hostility and superiority assumed in debates, and ushered in the new period of Christian union.

FIDELITY TO THE SPIRIT OF THE FATHERS.

CHARLES B. NEWMAN.

"Be ye imitators of me, even as I also am of Christ."
—I Cor. 11:1.

For faithful followers of the Divine Master there is but one model. Imitation of others is permitted only as they follow him. Seeking to realize this ideal, our Father emphasized three things:

1. The supremacy of Jesus as Master in his church. He will not tolerate a divided service. He will not give his honor to another. He said, "All authority in heaven and in earth is given unto me." For long while pope or council, or some other form of human authority, had usurped the place of the Son of God, and made laws for man. Our Father insisted that Jesus must be restored to his rightful place as Lawmaker and Ruler in the church.

2. The sufficiency of the Scriptures as a statement of faith and a guide to life. They said the Master knows what we ought to believe and to do. He has put this in the best and simplest possible way in the Scriptures. Any attempt to amplify or to change them is an offense against the Holy Spirit through whom they were given. It is an impeachment of either his intelligence or his goodness. Either he knew what we needed to guide us, or he did not. If he did not, then we may not trust him. If he knew, and did not care, we may not trust him. But these suppositions are not to be entertained for a moment. He knew just what to say, and has said it in the best possible way for our guidance. It is ours simply to ascertain what he did say, and then commit ourselves to that.

3. The necessity for the oneness in body and the unity of spirit, of a divided church, in order to the accomplishment of the prayer of the Savior and the conversion of the world. Fidelity to their spirit requires therefore on our part:

1. A rejection of all merely human authority in matters religious. Our movement began in a protest against binding upon the consciences of believers the opinions of men. Now to formulate a system out of the "Teachings of the Father," and require that every one square himself by that, is to do for the Father precisely the thing against which with such vehemence they protested.

They insisted that what they themselves wrote was simply the expression of fallible human judgment, and to be measured by the Word of God.

So that fidelity to their spirit requires constant re-examination in the light of the Master's message, of every teaching that appeals to us for acceptance. No opinion must be held merely because they held it. None rejected merely because they rejected it. The fact that able, scholarly, consecrated men have held an opinion, may, nay, ought to create a strong pre-

sumption in its favor; but even it must be examined and settled in the light of the Word of God. "To the law and to the testimony," must constantly be our rallying cry.

2. Openness of mind to new truth. Let no one become startled or alarmed at this suggestion. There is constantly the possibility of the discovery of new truth. New truth was discovered when Luther laid such splendid emphasis upon the idea of justification by faith. New truth, when Calvin and Knox emphasized the idea of the Sovereignty of God. New truth, when Wesley restored the true conception of human responsibility to our thought. New truth, when at the beginning of the last century a new sense of the obligation of the church to worldwide missions took possession of it. New truth, when the Father, seeing the evil and hindrance of division, gave the world their great plea for Christian union.

Are we to stop here? Are there to be no more uncoverings of Divine truth? Is it for us to say that we have reached the limit? This is not to suggest the idea of a new revelation. None such has been given since the time of Jesus. But as surely as the human mind has grown in other directions, so surely has it grown in its apprehension of the Word of God. Grown in the clearness and power with which his message has come home to it.

Have we reached the limit in our apprehension of the mind of the Master? Judging by the history of human experience we would say no. Of this, however, we may not certainly speak either way. All that is now contended is that our position commits us to investigation, the fullest and freest, and to the glad acceptance of any clearly ascertained truth, however it may harmonize with or break with the traditions of the past. We will not accept it simply because it is old. We will not reject it simply because it is new. We are bound to the past just so far as it is bound to the Book. We are committed to the future just so far as it is committed to Christ.

3. We must meet the problems of our day with the same earnest desire to adjust ourselves to them, that our fathers manifested in their day. The problems that confronted our fathers were chiefly doctrinal. The problems that confront us are chiefly practical. This is not to undervalue or despise doctrine. We have not gotten, will never get, beyond the need for it. It does not mean that all doctrinal questions are settled; far from it. Much yet waits to be done in that division. But say what we will the world has shifted its emphasis from the doctrinal to the practical. The great questions to-day are of missions, of morals, of reforms, of help for the suffering and the burdened. Now it must be ours, not relaxing for one moment our hold upon what we conceive to be doctrinal correctness, to adjust ourselves to this new trend and approve ourselves as worthy successors of heroic sires.

The very fact that you have troubles is a proof of his faithfulness; for you have got one-half of his legacy and you will have the other half. You know that Christ's last will and testament has two portions in it. "In this world ye shall have tribulation"; you have got that. The next clause is, "In me ye shall have peace." You have that, too. "Be of good cheer; I have overcome the world." That is yours also.—C. H. Spurgeon.

THE WORK OF THE PASTOR.

II.

G. L. BUSH.

2. The attitude of the pastor toward his flock.

"The pastoral instinct," being wholly unworldly, is not readily understood by the children of this money-loving and pleasure-seeking age. The true shepherd sees in the members of his flock not some one whom he may use as a good worker, but a soul entrusted to his care by the Master to prepare for eternity. He hastens to help all who need his ministry, irrespective of their appearance and circumstances. He is ever impressed and often overwhelmed by the value of the immortal soul, still plastic and unfired, for which he hopes to do so much, but may do so little. "He trembles for it when he sees the destroyer hovering over it like a hawk poised in mid-air, and would fain have it gathered beneath Christ's wing. He tends and waters it, like a tender vine, noting every green leaf and anxiously searching for the promise of autumn. He works on it with all kinds of tools, fashioning and shaping it, as he has opportunity, after the likeness of Christ. His people are ever in the pastor's heart. He claims identity with them in their joy and sorrow and endless vicissitude of life. No friend is blessed with any good gift of God but he is also richer. No household suffers loss but he is poorer. If one stand amid great temptation he is stronger; if one fall he is weaker. When any one shows conspicuous grace the pastor thanks God as for himself; when any one refuses his call he is dismayed, counting himself less faithful. He waits eagerly to see whether one who groped in darkness has found the light, whether another who seemed to have gone into a far country has set his face toward the Father's house. One family he watches with anxiety, because he does not know how they will bear a heavy stroke of adversity, and another with fear lest rapid success in this world may wean their hearts from God. He trembles for this merchant lest he fall below the rule of Christ and do things which are against conscience; he rejoices over another who has stood fast and refuses to soil his hands. He inquires on every hand about some young man of whom he expects much; he plans how another may be kept from temptation. One thing he cannot do: criticise his people or make distinctions among them. Others, with no shepherd heart, may miss the hidden goodness; he searches for it as for fine gold. Others may judge people for faults and sins; he takes them for his own. Others may make people's foibles the subject of their raillery; the pastor cannot because he loves."

Goldsmith has most beautifully described the ideal pastor:

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt, at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way."

Paul has long been considered the ideal preacher, but the glimpse we catch of him as a pastor in his farewell address to the Ephesian elders is sufficient to assure us that he was also an ideal pastor. "I shrank not from declaring unto you anything that was profitable, and teaching you public and from

house to house . . . by the space of three years I ceased not to admonish every one night and day with tears. I coveted no man's silver or gold or apparel. In all things I gave you an example how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'"

Some one has suggested that all the ministers should read this address every morning in order to keep before them their mission as preachers of the Word. The secret of Paul's success was the giving of himself to Christ by a life of service to his fellow-men. His motto seems to have been these words of Jesus: "Not to be ministered unto, but to minister."

A PLEA FOR STATE MISSIONS.

BENJ. L. SMITH.

At the Chattanooga convention in 1898, at the request of the various state boards, the convention recommended the second Lord's day in November as a day to be observed in our various states for state missionary work. This day has been adopted by a number of our state boards, and is now generally observed as the day for state missions. All our missionary work is one, if it is done in the name and in the spirit of the Lord Jesus. The Lord knows no distinction between state missions, home missions, foreign missions. The soul is what he wants, and I come to our brethren with an earnest plea that we uphold our various state boards in their attempt to preach the gospel and plant the cause within their respective states.

The American Christian Missionary Society is assisting thirty-two of these state boards, because we know how ripe the fields are and because a little money put in state missions will lay the foundations of churches and gather in souls in an abundant harvest. The state mission work lies at the foundation of all our missionary enterprises. The state boards come closest to the people. The state secretaries know the fields better than anybody else can know them. Their work is managed with the utmost economy, and every appeal that can be made to Christian hearts appeals for the support of our various state boards. In the name of the King I would add my voice to that of all the others, pleading for a great offering for state missions.

We are on the eve of larger work than ever we done before. It is believed that our Omaha convention will mark the beginning of this onward movement. Our state missionary work on the second Lord's day in November ought to receive the very first benefit of this new enthusiasm for Christ and for souls. Let us test our Lord, let us bring the tithes into the storehouse, and see if he will open the windows of heaven, and if a blessing shall descend upon us until we shall not be able to receive it. May God and the brethren help our state missionary work.

Y. M. C. A. Bldg., Cincinnati, Ohio.

Quiet waiting makes us strong. "In quietness and confidence shall be your strength." Mrs. Browning said, "I worked with patience, which is almost power." She might have said, "I worked with patience, which is power." Patience gives endurance and continuance. "We have need of patience, that having done the will of God, we may receive the promises."—*American Weekly*.

BOOK REVIEWS.

The Times and Young Men. By Josiah Strong. (The Baker and Taylor Company, New York.) Cloth, 247 pp. Price 75c.

This volume addressed to young men has the charm of all of Dr. Strong's books. Nothing he writes is uninteresting, for the passion of an alert soul speaks in all his works. He writes out of fulness of sympathy, and with a clearness and definiteness of conviction that peculiarly fit him to speak to young men concerning the great questions of life, both for the individual and for society. His chief emphasis is put upon the three great laws, which never change. The Law of Service; the Law of Sacrifice; the Law of Love. These he would apply in the solution of the perplexing problems of individual and social and commercial life. His thought is the same as that which he has further elaborated in his later book, "The Next Great Awakening." Dr. Strong is thoroughly altruistic, sanely optimistic, and in happy accord with the best thought of the age. This volume, with its companion volume, mentioned above, is most fully commended to young men, and to all who would have and hold the Master's thought and purpose and power for the transformation of the individual life and the betterment of society and the extension of the "Kingdom of God" in the world.

Faith and Life. By the Rev. George Tybout Purves, D. D., LL. D., New York. Presbyterian Publication, 1902. Pp. 376. Price \$1.25.

The sermons comprising this volume were edited by a group of Dr. Purves' former associates. It is no easy task to develop the thought which in another's manuscript often appears only in germ. But the editors of this volume were so thoroughly acquainted with Dr. Purves' style, his views of life and his Christian teaching, that they have accomplished their task with a marked degree of success. Dr. Purves' style is exceptionally clear and direct, and his analysis of his theme uniformly convincing and effective. These qualities appear nowhere to better advantage than in the sermon on "What Think Ye of Christ?" The staple of his preaching is described as Biblico-theological, or as his colleague, Dr. DeWitt, has expressed it, "didactic orations of which the substance was yielded by studies in Bible theology." Dr. Purves was a successful teacher and a noted scholar, and while the marks of his scholarship appear in all his sermons, his style never becomes pedantic. His theological point of view is that of the conservative orthodox, but in spite of the fact that Dr. Purves exhibits in a marked degree a broad and progressive spirit and his sermons breathe forth the breath of life. The sermons will be welcomed not only by those who heard the living voice, but by that wider circle of admirers to whom they are destined to carry the blessings of the gospel of peace.

The Bale Marked Circle X. By George Cary Eggleston. A Blockade-Running Adventure of the Civil War. Lothrop Publishing Co. Pp. 376. \$1.20.

This is a story which is instructive as well as interesting. By reading it boys, and even men, may gain a great deal of valuable knowledge. It is full of adventure and is exceedingly fascinating to any one. A certain sergeant-major of the confederate army, Maximilian Voxetter by name, was in camp with his battery on the South Carolina coast when he

received "hurry orders" to report at the headquarters, Department of South Carolina and Georgia, at Charleston. From there he was sent to the war department at Richmond. Upon arriving he was queried as to whether or not he were willing to risk his life for his country. Soldier-like, he replied in the affirmative. He was then ordered to deliver certain documents in Nassau, capital of the Bahamas, or blow them into smithereens. These documents were concealed in a bale of cotton marked "Circle X." He immediately went back to Charleston, purchased an old sloop, loaded her with several bales of cotton, including the "Bale Marked Circle X." Choosing two of his comrades from the garrison, he set out on his perilous journey. Running the blockade at Charleston successfully, he reached the Bahama Islands in a few days, but was shipwrecked near one of the smaller islands. He and his two companions, together with a wounded Union soldier, whom they had picked up on the shore of Charleston harbor, swam, with the aid of the "Bale Marked Circle X," to the shore. Staying there a few days until they repaired their ship, they continued their journey to Nassau safely.

Jezebel. By Lafayette McLaws. Boston: Lothrop Pub. Co. 1902. Pp. 490. \$1.50.

There are elements of strength in this story, which, with considerable knowledge of biblical and contemporary history and customs, tells in a very free manner, and not without grotesque improbabilities, the story of the royal wife of Ahab. The figure of Jezebel is splendid, but unhistorical. Ahab is weak and impossible. Elijah is an occasional but not convincing figure. One cannot demand historical accuracy in a novel, but he has the right to expect a greater freedom from archeological blemishes in a work which exhibits an evident desire to be thought historically correct. Yet one reads here of four pillars of pure gold thirty cubits high standing before the temple of Baal in Samaria; of Hebrew scruples against unclean food in the ninth century B. C.; of the Bath Qol, a rabbinic conceit of the late Judaism; of scribes with pens behind their ears; and of Jews in the days of Elijah, while the Syrians are referred to repeatedly as Armenians, which our author perhaps thought the same as Aramaeans. But while such errors as these can be overlooked, one at least may demand good English from the makers of a book, and knows not whom to blame most, the writer or the publishers of such specimens as these: "Thou can never guess," "Thou thought," "Thou hast lived among women and so understand them," "Thou hast forsaken the commandments of the Lord and offer sacrifices unto Baal," "I have sheltered thee from many a beating which thou well deserved," "I, like thou and Jocasta," "Though thou loved Ruth, I know that thou slept at the palace door," etc., etc. Until this writer learns more of good English she ought at least to avoid the use of the archaic second person singular. The story is told by a eunuch of the court of Ahab, and opens with the latter's first sight of Jezebel in the days of Omri, closing with an incident borrowed from the book of Daniel, shortly after the death of Naboth. The book travels a long and rather rambling road and then stops short of the true climax of the story.

So live to-day that, when to-morrow comes,
Thou shalt not cloud the sun with vain regret;
But let thy hand and heart commit those deeds
That love for man and faith in God beget.

The Bible School

STRONG IN OLD AGE.*

BY HERBERT L. WILLETT.

The plans of the great leader Moses had fallen to Joshua to complete. Memories of earlier days were constantly coming up as the people entered upon their inheritance by the conquest for which the hardships of the wilderness during forty years had well prepared them. Among the entire generation of warriors that entered Canaan two alone were worthy of first place as the survivors of the whole of the wilderness experience. These were Joshua and Caleb. They two had represented the two strong tribes of Ephraim and Judah. Whether this report had been because of their greater confidence in the ability of their people to conquer the resting place, or whether their confidence grew out of a larger faith than that possessed by the remainder of the scouts, certain it was that these alone brought a favorable report.

Many years had passed since the moment when they had attempted to still the complaints of the people by insisting upon the glories of the new land into which it was possible to go. In that day they had been young and vigorous warriors; now they were both old men, full of years and deeds; yet the heart of each was the same. Time had wrought no change in their strength or their courage, and now they met as old comrades and fellows-in-arms, the one the leader of the nation and the other as the best representative of the tribe of Judah. And yet it was not as such that Caleb came, but rather in his own right to proffer his request for an important inheritance, of which he had already received a promise from Moses. The latter had recognized the sterling qualities of the warrior Caleb and had given him assurance of an ample reward for the courage he had manifested in bringing good news to the people. Now he comes to claim the redemption of that promise.

It is a significant expression which Caleb uses in making his request. He says: "I brought him word again as it was in my heart." A man always gives the kind of report which coincides with his character. When the warriors about David in the Gate of Mahanaim saw Ahimaaz running to bring tidings of the battle they said, "He is a good man and bringeth good tidings." It need not be affirmed that good men never have evil befall them or need to bring unhappy messages. Thus it sometimes falls out. But what is meant is that a situation is likely to be viewed as either hopeless or promising according to the nature of the man who looks at it. If he is shrinking, timid, half-hearted, then his news will be discouraging. If, on the other hand, he is courageous, aggressive and full of faith, out of the richness of his heart he will speak a good message. So Caleb had done and so every man ought to do.

But the secret of this rightness of heart is disclosed by Caleb in his further words, that he had "wholly followed the Lord." The divine will had become the passion of his life. To find out what God

wanted in his generation and to get it done was the thing which concerned him. This is the only business that any man has in this world. Other things may be taken up as means to ends, business or politics or education or mechanical trades, but the supreme business of any man is to find out the will of God and do it and thus become a partner with God in his enterprises for this age.

A still further element in Caleb's character is revealed by his abiding strength. Like Moses, his eye was not dimmed nor his natural force abated. At eighty-five he is as strong as at forty-five. Not all men can attain this record, yet it is in a measure a question of disposition and habit and practice. To be young in spirit is one way to keep young in body. To keep cheerful, to believe that things can be done, to see the movements of God in human life and the growth of the kingdom of heaven, and to practice the arts of the Christian life are means by which soul and body may be kept young.

Caleb was not unadvised of the strength of the enemies who held the stronghold of Hebron. Traditionally it was the home of the sons of Arba. Kirgath-Arba means literally "the City of the Four," and perhaps this refers traditionally to four giants who had been the primitive champions of the locality. The text affirms that Arba was the name of one of the giants who had attained fame in the region. This was no promising fact when the weakness of Israel's equipment was taken into consideration, yet Caleb did not even ask for stronger forces than those of his own clan to possess the mountain and drive out the Anakim. This spirit was already half the conquest. The man who dreads an encounter is already defeated. He who is confident of success is more than half victor in advance. "I can do all things" is the motto of one who is willing to add, "through Christ who strengtheneth me." There are no enterprises in the Christian life which ought to be accomplished that cannot. The question is not, Can it be done? but, What are the best means of getting it done?

That Hebron which Caleb was to conquer had already been famous in the history of Abraham and was to become still more celebrated in later history. It was here that David's capital was established during the six and a half years of his tribal reign in Judah. Later years brought many historic incidents to the locality, and there is a certain tenderness and beauty associated with this patriarchal city, no small share of which is due to its association with the name of this courageous and resolute chieftain who dared all things in the strength of God.

THE PRAYER-MEETING.

SILAS JONES.

Jesus Our Friend.

Topic Oct. 22: Prov. 18:24; Jno. 11:7-15; 15:12-16.

Of a friend much is required. Call him not your friend whose aims are not high. A man may feed your body and at the same time rob you of faith and hope. He is not your friend; he is your enemy. The true friend is a man of vision and faith. He sees clearly when you can see but dimly or not at all. His faith is firm when you are in doubt. Such a person every one of us needs as a counselor. He can save us from many mistakes and can inspire courage in the presence of the greatest difficulties.

Friends are the severest critics. They do not take

* International Sunday school lesson for Sunday, October 26th, 1902. Joshua and Caleb. Josh. 14:5-15. Golden Text, "He wholly followed the Lord." Josh. 14:14. Memory Verses 12-14.

the part of faultfinders, who are never happy unless they are able to point out a blemish in the character of some one. Friends call attention to the faults of those whom they love in order that the life may grow better. When we show a disposition to value the pleasures of sense above the joys of the spirit our friends become disturbers of our peace. They are grieved that we have chosen a life so unworthy and they give us no rest until the better part of our nature has a chance to assert itself.

There is no friendship without sacrifice. He is not my friend who leaves me as soon as he is called upon to deny himself that good may come to me. I care not what good advice he gives me, he is not true to me if he refuses to help me when my need is greatest. Jonathan gave up what he prized highly and he endangered his life that he might not be lacking in service to his friend David. The story of Damon and Pythias is kept in memory for the reason that it makes prominent the willingness of one man to suffer for another.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Treating a Gracious Invitation Lightly.

Topic Oct. 26: Ref., Matt. 22:1-10.

Read this parable of Jesus. Then if you are intent on its personal application, read what follows. But read the parable first—and last.

Don't flatter your soul with the thought that it applies to the Jews only. Notice the Lord says the "kingdom of heaven," so whoever is interested in the kingdom of heaven is interested directly in this invitation to the marriage feast of the Son. It is the King's invitation. Somewhere in this universe supreme authority dwells. To deny this is blank infidelity and the black darkness of despair. God is and reigns. To think otherwise is the folly of the fool who says in his heart "No God!" The King, whom we are taught in love's own language is "our Father," is interested in this world of ours. Let us be glad of this. How do we know? Why, he has sent his Son here. This is the supreme fact of all human history. To get this fact fixed in our thought and motive and life is conversion, salvation—consecration. Nothing less is.

God is. The King reigns. The Son of God has come into our world. He has established his church. The invitation has been given. It is to us. It is to you—to me. Now what are we going to do about it? This to us is the great question. There is no other to at all compare with it. O I beseech you to understand that this is so! Your own heart tells you. The kingdom of heaven and the King's invitation ought to claim our supreme concern. But observe how men treat this matter.

"They would not come!" That tells the story of the great multitude's rejection of the claims of Christ and the church. The fault is in the church, some cry. The church has faults. I admit it all—its divisions, strifes, jealousies, coldness, unconcern, neglect, worldliness. My soul cries out in sadness and in shame over these things. But still the fact stands: "They would not come!" It is true now as when the feet of the One "who went about doing good" tramped weary ways in our world and sick of soul at men's indifference cried, "Ye will not come unto me that ye might have life!" "They would not come!" Ah.

the fault is in the individual—heedless, careless, pre-occupied. "They made light of it and went their ways, one to his farm, another to his merchandise." This is the old story. We see it on all sides. Multitudes going on—busy, early and late, too busy to think the kingdom of heaven in this world or the world to come. They make light of the King's invitation. This does not mean that they are scoffers or avowed unbelievers; but intent on their own affairs, they simply neglect the things of God. But the Master says just this is to "make light" of the invitation of mercy. More—for salvation means more than mercy, forgiveness—it means life—exalted, enriched, glorified; it means the presence of the King, with righteousness, rejoicing, the holiest companionships of earth—of heaven!

Only a few reject Christ spitefully; but to make light of his invitation means rejection and loss and is to account ourselves unworthy.

THE BIBLE SCHOOL QUARTERLY.

Prepared by the Best Bible Scholars and Published by THE CHRISTIAN CENTURY COMPANY.

THE WRITERS OF THE QUARTERLY.

The Bible School Quarterly, treating the International Sunday School Lessons for 1903, has been prepared by ten of the ablest and best known Bible scholars in our entire brotherhood. All of them are practical Bible teachers, as well as thorough Bible scholars and Christian workers. The superintendents, teachers and Bible classes using the Bible School Quarterly will thus have the best thought of the best writers on each lesson. Most of our best colleges are represented among the writers; as, President Burriss A. Jenkins of Kentucky University, Prof. G. A. Peckam of Hiram College, Prof. C. B. Coleman of Butler College, Prof. Silas Jones of Eureka College, President E. V. Zollars of Texas Christian University, Prof. Herbert L. Willett of the University of Chicago, J. H. Hardin, Elias A. Long, T. W. Grafton, Carlos C. Row-lison, J. W. Hilton and others who will also contribute to make the Bible School Quarterly the most complete and practical aid to the study of the International Sunday School lesson are favorably known throughout our brotherhood.

THE PLAN AND PURPOSE OF THE QUARTERLY.

The plan of the Quarterly is to treat each lesson from four different viewpoints. 1. Introduction. 2. Exposition. 3. Practical Application. 4. Lesson Illustrations.

The aim of the writers and publishers has been to give the best treatment of the Sunday School lessons in the plainest and most practical form possible. While all the writers are familiar with the Biblical languages all technicalities are avoided and the practical applications are taken from every day life. No cheap methods will be resorted to in the material make-up of the Bible School Quarterly. The lessons will not be chopped off like so much tape, nor will wornout cuts be used to save expense of composition. Each writer will treat his part of the lesson fully. Each quarter will have special features helpful to the teacher in leading the Bible students to become Christians who shall grow in grace and in the knowledge of the Word of God.

PRINTING AND PRICE OF THE QUARTERLY.

The Bible School Quarterly will be printed on laid book paper of extra good quality in brevier type, so it will be delightful to read. An unusual but very attractive size has been selected to enable the Quarterly to fit in the coat pocket without being folded. The prices are as follows:

	Per quarter.	Per year.
One copy	\$.10	\$.40
Five copies40	1.50
Ten copies75	2.50
Twenty copies	1.50	4.00
Forty copies	2.50	7.50

Sample copies sent free upon request. Address

The Christian Century Company,
358 Dearborn Street,
Chicago, Illinois.

A SPLENDID REPORT FOR HOME MISSIONS.

The report of the Home Board, presented to the convention at Omaha, makes sixty-six pages, the size of the American Home Missionary. We make brief extracts for the benefit of our readers who cannot attend the convention.

After the introduction, the report notes the death of a number of persons, nearly all preachers or preachers' wives, who have died during the year. The best known are Mrs. C. A. Burgess of Indiana, Dr. Belding of New York, Alexander Ellett of Missouri and M. Ingeis of Kansas.

Summary.

The summary shows that during the year the board has assisted 274 missionaries, an increase of 49 as compared with last year; they visited and assisted 947 places; organized or re-organized 101 churches, and received 11,284 members into the various churches, of which number 6,419 were by confession of faith and baptism into Christ. The board is assisting in 34 states, in Ontario, Prince Edward Island, Nova Scotia, Manitoba and Porto Rico.

Finances.

The report shows that forty-nine churches, sixty-two more Endeavor societies and fifty-two more Sunday schools contributed to our work than in 1901. There was a gain from the churches of \$4,879.39, from the Endeavor societies a gain of \$206.99 and from the Sunday schools a gain of \$973.18; a total of \$6,059.56 from the great body of the people. This feature of the report is encouraging. It shows that our people are steadily but surely grasping the situation in our own land. Last year we gained in the amount contributed by the churches \$2,487.93; this year we almost double the amount of the gain. Last year we gained \$895.67 from the Sunday schools; this year our gain is \$973.18. Last year we gained \$287.76 from the Endeavor societies, while this year our gain is but \$206.99, a slight decrease in the gain from this source. It will be seen also that we have gained \$10,020.00 in annuity funds, while our loss has been in bequests and special gifts. Our spendable income—the money actually used in the work—was increased \$6,579.79.

It is with deep regret that we are again compelled to report our income below the \$100,000 mark. We have reviewed the field and have tried to convey some measure of the strain that is upon our servants in the attempt to do a \$500,000 work upon a \$80,000 income. In view of the facts herein presented, we ask again, Shall we be judged for pressing home upon the hearts of men this neglected duty? Shall we be censured for our insistent urging upon every follower of our Lord, to do his utmost duty, that we may be the better able to do ours? You have appointed us unto this task, the greatest work

of the age to any brotherhood or to any man. We shall in turn insist that our earnest cries go not unheeded, nor shall we cease to cry until the response shall come from near and far, from every church, from every Bible school, from every legion of Christian Endeavorers, from every follower of our Lord, in the fullest measure of expected sacrifice and service.

In connection with the state boards there is a total of 418 home missionaries, 192 churches organized, \$134,895.79 for state missions, and with the \$82,930.93 of the national board, a grand total of \$217,826.72 for home missions.

This wonderful record is without a parallel in the records of the various home mission boards. It shows the vitality of our plea as nothing else can show it, and it also shows that America is ripe for this plea of Christian union by a return to New Testament Christianity. This plea fits America, and is adapted to it, as the glove fits and is adapted to the hand.

We are not yet doing what we ought to do for home missions. Last year the Congregational churches entrusted to their home board \$602,462.24; the Presbyterian board of missions received \$803,662.96, and has asked for \$1,000,000 for 1903. The Methodist Episcopal church had \$570,801.58 for home missions; the Protestant Episcopal church gave \$584,077.38 for home missions.

If our brethren would indulge in hilarious giving—the kind Paul says God loves—to the extent of five cents per week per member, we could enter every open door in the land within the next ten years.

The work of home missions was greatly enlarged during the year. San Francisco, Minneapolis, Winnipeg, the East, Porto Rico, South Dakota, Oklahoma, Indian Territory, Texas, New Orleans are the scenes of part of this enlargement. The report gives full statements regarding the finances of the board. The finance committee is: S. M. Cooper, chairman; C. J. Neare, treasurer; H. T. Loomis, the attorney of the board. These brethren have charge of all the permanent and annuity funds.

TWENTY-SEVENTH ANNUAL REPORT —of the— FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The past year has been the best in the history of the society. This is true with respect to the work done and the money received for its support. The Lord has dealt graciously with us, and we bless and praise his name. The lives of the missionaries have all been spared except two. C. E. Molland of Wuhu, China, and Moses Filian of Bithias, Turkey, have entered into the life that is life indeed. Several have come home on furlough and are here to rehearse all that

the Lord has done with them. Others have gone back to their fields after a season of rest and refreshment at home. Eight new workers have been employed. Two have gone to the Philippines; three to Africa; one to China; one to Japan; and one to Honolulu. Four more have been appointed and will sail as soon as they can make the necessary arrangements.

Finances.

The whole amount received in the year is \$178,323.68. This is a gain of \$6,425.48 over the previous year. The churches have given \$68,586.83; the Sunday Schools have given \$48,116.98. The churches have given \$6,597.64 more than last year; the Sunday Schools, \$5,275.26. There is a gain of 60 in the number of contributing churches; and a gain of 149 in the number of contributing Sunday Schools. Four have been added to the Living Link churches. These are as follows: St. Joseph, Mo.; Uniontown, Pa.; Lexington (Broadway), Ky., and Richmond (Seventh St.), Va. There are now 19 Living Link churches. Each of these supports its own missionary on the field. The C. E. societies gave \$5,072.99. Most of this was for the support of the orphanage work in Damoh. The offerings from the churches average \$24.30, as against \$15.30 five years ago. This increase is very gratifying. The bequests amount to only \$2,947.05. Compared with last year, this is a loss of \$11,664.50. It should be borne in mind that bequests are a precarious source of supply. The amount received on the annuity plan is \$29,410.98. After paying interest to the annuitants and not counting the value of this fund to the work, the society has a net profit of \$4,018.98 from it.

Forward Movement.

It is believed that the time is ripe for a large advance in missionary education among the young people. The Forward Movement is already launched. Text-books are being written and classes organized all over the land. We must not lag behind in this great out-reaching enterprise, which means so much to the future of the missionary cause. What is proposed is this: That our ministers co-operate with the societies in the formation of mission study classes in connection with the C. E. societies, Sunday school and the church proper. Prof. C. T. Paul of Hiram College will outline a course of Mission Studies to begin with the November number of The Missionary Intelligencer.

Reports From the Fields.

China.—Work is carried on at nineteen stations and out-stations. The missionaries number 26; the native helpers, 72. The converts for the year number 93. In the eight Sunday schools there are 552 scholars enrolled; in the ten day schools, 308; and in the two boarding schools, 80. The in-patients in the hospitals number 826; the out-patients, 20,950. The

work has the following departments: Evangelistic, educational, medical, literary, and industrial. The aim of the workers is to reach as many as possible with the gospel message. They preach at the stations and out-stations and travel far and near. Every patient and every pupil is instructed in Divine things. Special efforts are put forth to reach the women of China and win them to Christ.

Japan.

Regular work is carried on at 44 stations and out-stations. The missionaries number 30; the Japanese evangelists, teachers, Bible women, and other helpers, 27. There are 13 organized churches. The additions for the past year number 179. In the 21 Sunday schools there are 990 pupils enrolled; in the day schools there are 143. Japan has witnessed an evangelistic movement of unusual scope and power. The mottoes of this movement were, "Our land for Christ;" "Not by might nor by power, but by my Spirit, saith the Lord." There were two evangelistic campaigns; one in the spring and one in the autumn. Each campaign was preceded by a season of earnest and united prayer. Thirty thousand Japanese signified their intention to study the Christian religion.

The great need of Japan for the last ten years has been that of a college, in which to train evangelists, teachers, and pastors. This need is now being met. The Drake Bible College will begin its work this month. More than \$20,000 has been subscribed for this purpose. Of this amount, Gen. F. M. Drake has given one-half. H. H. Guy will have charge of this work.

India.

The stations and out-stations at which work is carried on number 13; there are 23 missionaries and 104 assistants. In the past year there were 70 additions. In the 28 Sunday schools conducted there are 1,968 pupils enrolled; in the day schools, 960. The in-patients in the hospitals number 835; the out-patients, 36,051. The gospel has been preached in English and Hindi stations and out-stations and in the hundreds of villages besides. In the orphanage there are 400 boys to be trained for lives of usefulness and nobleness. Some of these boys will become evangelists and teachers. One new station has been opened. This station is in the town of Hatta. Lathrop Cooley promised \$5,000 for a new work in India. This money will provide buildings for this station. New buildings are constantly in course of erection. This takes some of the time and energy of the missionaries. In the past year a training class has been started by G. W. Brown. It is expected this class will develop into a Bible college. India is in great need of thoroughly equipped teachers, preachers and pastors.

Turkey.

Work is being carried on at 28 different places. There are three missionaries and thirty evangelists, teach-

ers and helpers. The seventeen churches have a combined membership of 278. The additions for the last year number 21. In the Sunday schools there are 274 pupils. The church in Sivas grows steadily. It is under the care of G. N. Shishmanian. Joseph Haigazn has been in charge of the work in Constantinople. G. N. Shishmanian has visited Zara, Lidjeh, Haineh, Diarbekir, and Harput. Garabed Kevorkian spent several months visiting the churches in his district, exhorting them to hold fast the beginning of their confidence steadfast to the end.

Scandinavia.

There are eight missionaries in all. In the sixteen churches there are 718 members. The additions last year numbered 72. In the nine Sunday schools there are 369 pupils. They have contributed for self-support \$3,390.50.

There is but one station in Sweden. The progress in that field is slow. It is likely to be slow until the work gathers impetus and good men are raised up who can advance the cause. Denmark shows slight increase in members. In view of the difficulties, the work of the year is considered satisfactory.

Cuba.

Work is carried on in two cities, namely, Havana and Matanzas. There are two missionaries in each place. Havana is a city of 250,000 people. In that city five or six weekly services are conducted at three points. In one the worship is in Spanish; in another, in English; and in a third, in both languages. In addition to preaching the gospel, Sunday schools and a day school are taught.

Melvin Menges spent eight months of the year in Havana, and four in Matanzas. While in Havana he gave most of his time to the day school. He also assisted in all the English work. In Matanzas a chapel has been opened and three services are conducted each week.

Hawaii.

After A. E. Cory left Honolulu for China, the mission was left without a leader for some months. In course of time A. O. Hushaw was appointed superintendent. The work is carried on at three different points. At one Christ. A Sunday school is conducted regularly. There is also a sewing pressed their determination to follow point seven boys and girls have ex-school for girls and a night school.

Recently a Chinese preacher and his wife were baptized. He conducts a Chinese boarding school, which the mission hopes to secure, if the necessary financial arrangements can be made. The work in Honolulu is supported by the money contributed for that purpose by Lathrop Cooley.

Africa.

Dr. Layton has given his time to the preaching of the gospel. A meeting is held at least every day. Situated as he has been, it has not been

possible for him to make evangelistic trips into the country. He has been conducting a clinic which has an average attendance of 30. He has performed a few surgical operations. He has been called to a distance to see state officials, missionaries belonging to other societies and traders. The school has been conducted by Mrs. Layton. The children make rapid progress. Many can read the Word of life in their own tongue. Bolengi is a site of strategic importance. The harvest truly is plenteous, but the laborers are few. Dr. and Mrs. Dye came home on furlough. Before leaving, Dr. Dye prepared some lumber for the new houses which must be erected for the new missionaries. He also planted a large grove of bananas and plantains. Regular meetings were held in the school chapel and he visited the neighboring towns as often as possible.

England.

The net increase in the 14 churches in England is 194. The scholars in the Sunday schools number 2,253. The active members of the C. E. societies number 374; the Juniors, 226. The churches have raised for self-support \$19,208; for the evangelistic fund, \$3,546; and for the foreign missions, \$1,653. The grand total is \$24,387. Some progress has been made in the reduction of church debts. Work has been begun at Chorley. W. Durban has taken a house and has made preparations to start a training school. There will be no addition in cost to the society. J. H. Bicknel has spent most of the year in evangelistic work. He has held evangelistic meetings at the following places: Saltney, Margate, Fulham, Lancaster, Liverpool, Gloucester, St. Helens, and Chorley. It is a matter of regret to learn that it is necessary for him to give up the work in England to return to America.

The Philippines.

The work in the Philippines was started a little more than a year ago. At the present time there are four missionaries in that city. The gospel has been preached faithfully and frequently in the mission hall, in the hospital, in the camps, and in the prison. As the missionaries have been able, they have preached to the natives in their own language. A church, consisting of 23 members, has been organized in Manila. So far as has been learned, there are 58 Disciples of Christ in the archipelago.

As in former years, the church in Canada, England and Australia co-operate with the Foreign Society. This fellowship is most helpful and most delightful. Canada supports Miss Mary Rloch in Japan, and is preparing to support another missionary. England supports Dr. Mary T. McGavran and Miss M. L. Clarke in India. Australia supports F. E. Stubbin and wife, and Miss Mary Thompson in India, P. A. Davey in Japan, and Miss Rosa L. Tonkin in China.

F. M. Rains, Cor. Sec.

A. McLean, Pres.



BUSINESS AND ART.

We are accustomed to regard the field of mechanics as exhibiting in the most surprising manner the wonders of our modern inventive and artistic progress. It is to its delicate or formidable shapes that we make our appeal for confirmation of the belief that this is the most marvelous age that the world has ever known and yet there are several departments of our complex life which illustrate as convincingly the same truth, and perhaps no one experience is likely to be more illuminating in its way than a visit to such a commercial establishment as the new Marshall Field retail department at the corner of State and Washington streets in Chicago. One says the "new" Marshall Field store, because in very truth it seems that the whole has been made new. The recent addition of a half-block frontage in State street north from the former store which extends along the entire block from State to Wabash avenue on Washington, has enormously increased the capacity of this already tremendously large establishment, and the entire refurnishing of the immense store to put it into adequate adjustment to the new palatial part that was added has virtually made a new store of the whole. With the exception of a small corner on the northeast, Marshall Field now occupies the entire block bounded by State, Washington, Wabash and Randolph streets. This immense ground space is really occupied by three great buildings, of which the oldest is an eight-story structure at the corner of State and Washington streets. A few years ago the new ten-story building at the corner of Wabash and Washington was added and now a twelve-story structure at the corner of Randolph and State completes a trinity which is so united as to make the visitor unconscious of any separation.

A Marvel in Architecture.

The new building which is just completed is a marvel of graceful and effective architecture. Its cost was

\$2,000,500. The retail floor area of the store is about twenty-three acres, the basement area is 136,000 square feet. The employees number 6,700, salesmen 2,700, incandescent candle power lights 3,500, arc lights 500, water used daily 150,000 gallons, fire sprinklers 27,000, elevators 50, telephone connections 250. During the last days of September an opening of the new store was held, which was a veritable levee for the people of Chicago and visitors. Through the courtesy of the department of publicity we were shown a large scrap book with pages ample enough to accommodate a full-page of the Chicago daily papers was nearly full of full-page advertisements announcing the opening and inviting the public in seven or eight different languages to attend the reception. In addition to these most artistically constructed and elaborately wrought out invitations, 2,000,000

personal invitations were sent out for the first day's opening. Souvenirs costing \$12,000 were given away, and the decorations of the opening cost about \$17,000. These decorations consisted of tinted paper and floral designs, with potted plants, ferns and palms of the most elaborate character, of which the entire magnificent open court of the new building was festooned and enriched. In addition to this, orchestras placed in various parts of the store discoursed music through the week, so that a visitor found himself in a veritable fairyland of beautiful, costly and pleasing surroundings.

An Extraordinary Opening.

It is said that during the World's Fair some rural visitors were misled as to the real nature of the exposition and by mistake wandered into a downtown department store and went home thinking they had seen the whole thing. One might be pardoned for this mistake after going through the splendid business house of Marshall Field even without any of the extraordinary decorations which made its opening so interesting to the public. That the public could appreciate such a combination of business and art was evident from the fact that while the average attendance during the World's Fair was 140,000, the daily attendance during the Marshall Field opening was 340,000. The thing that strikes the visitor is the rare combination of the durable and satisfactory furnishings upon which no cost has been spared, with the highest development of art both in the architecture and the accessories. Nearly all the floors are covered with heavy velvet carpets, the cases are of mahogany and the furnishings of the most elaborate sort.

COLORED DRESS GOODS



Every convenience of which the public can make use of is provided. A beautiful rest-room is arranged for ladies with library, writing tables and couches, while the gentlemen have an equally sumptuous apartment set apart for their use. The telephone exchange, which is a regular feature, is a small world in itself, and hundreds of people gather every day to watch the work of the telephone girls as they supply customers with connections in various parts of the city.

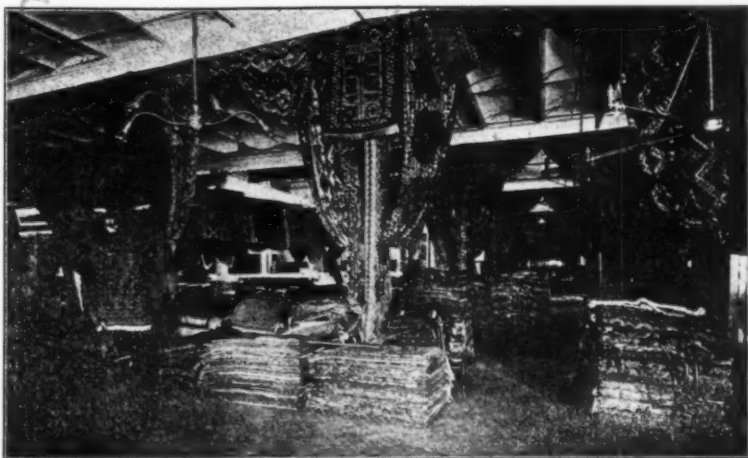
Culture and Economy Combined.

Perhaps one of the most interesting things about Marshall Field's establishment is the fact that they carry complete lines of goods such as would be required in every department of household and personal service and all of the highest grade, so that one is absolutely certain that he is buying the best his money can secure. Yet the prices which are charged, when the quality of the goods is considered, are not higher than those of other houses. One sometimes hears the remark that Marshall Field is all right for the rich. But several years' experience among business houses of Chicago warrants the statement that Marshall Field's is as economical a place to trade as the city affords. Indeed we heard a lady say not long ago, after having bought some goods at one of the other department stores, that she began to feel that she could not afford to trade anywhere but at Marshall Field's.

Uniform Courtesy and Attention.

A not less interesting feature of this great store is the uniform courtesy and attention shown by all its em-

ORIENTAL RUG SECTION.



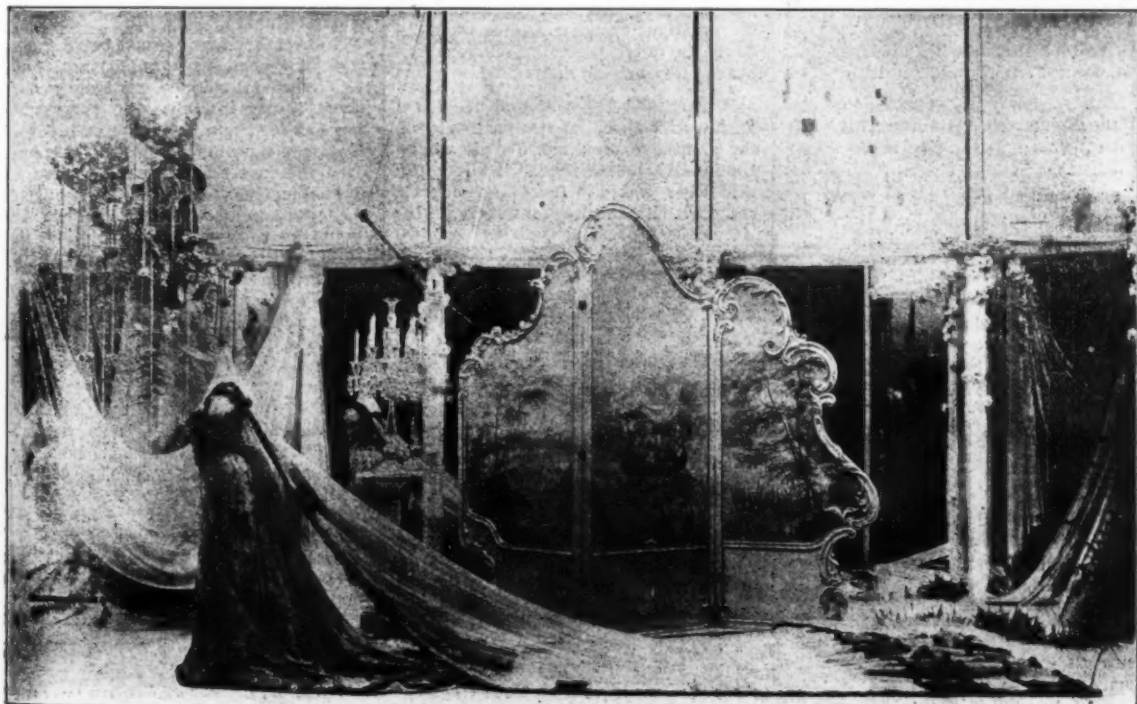
ployes to the visiting public. No pains are spared to make the customer or the visitor not only feel at home, and wish to stay as long as possible, but to return. Upon request an attendant will be furnished to show visitors over the store, even though they have not the slightest desire to purchase. Those who visit Chicago should by no means fail to avail themselves of such a privilege as this.

Numerous Departments.

This is no place to enumerate the almost endless departments which are represented in this store. These include men's and children's clothing of all grades, women's furnishings in great variety, infants' wearing apparel and accessories, carpets, rugs, china,

dishes, glass, works of art, pictures, statues, Indian ware and thousands of other things of which time forbids mention. One of the most interesting lines to the average housewife is found in the basement, where the cheaper goods and kitchen materials are carried. It may be said that this great store is one of the modern wonders and that it realizes in the highest degree the successful combination of business and art, such as satisfies at once all the requirements of our complex life on the material side and at the same time is a constant educational and aesthetic delight because of the taste and elaborateness with which the finer qualities of its structure have been wrought out.

CORONATION ROBE.



THE CHRISTIAN CENTURY

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Articles for publication should not exceed one thousand words and should be in our office one week previous to date of paper in which they are to appear. News letters should be condensed as much as possible. News items are solicited and should be sent in promptly.

NOTES AND PERSONALS

Two confessions at Gravity, Iowa. R. S. Campbell, minister.

Five took membership at Ames, Ia., Oct. 5th. F. D. Ferall, minister.

John A. Stevens reports 82 added in the Tecumseh, Okla., meeting. Fifty baptisms.

Meeting at Deland, Ill., still in progress. Fourteen added. W. R. Junett, minister.

I. W. Lowman writes that they are to be assisted in a meeting at El Paso, Ill., by H. E. Kunser.

C. M. Oliphant has baptized six persons recently at Paris, Ill. Good results looked for during fall and winter campaign.

V. E. Ridenour assisting G. M. Read in meeting at Onarga, Ill. Is to assist H. F. Burns at Webster City, Ia., next.

Twenty-four added in meeting at Memphis, Mo. Granville Snell, pastor. G. A. Hendrickson is assisting in the work.

J. A. Clemens, Rochester, Ill., held a short meeting with Pleasant Hill church. Four added, three by baptism.

Owen Livengood, Montfort, Ohio, reports additions for week ending Oct. 8th as follows: Baptisms, 955; Baptists, 31; M. E., 13; unclassified, 11; total, 1,010. Dedications, 5.

H. G. Williamson has gone from Bethany, Neb., to take up the work at Beaver Crossing. He will begin a meeting with home forces immediately following Omaha convention.

J. M. Lowe is now fully installed at Galesburg, Ill. During his fifteen months at Boulder, Colo., there were more than 150 accessions. His work starts off at Galesburg with hopeful outlook.

O. F. Jordan has begun third year at Rockford, Ill. The work is growing, 65 having been added during the time. E. A. Gilliland of Clinton, Ill., to assist in a meeting beginning Nov. 17. Great things are expected.

Alex. McMillan resigned two weeks ago at Brookville, Ind., and has begun work in Winnipeg, Man. Meeting already started by J. A. L. Romig. Provincial convention meets with the church Oct. 23, 24.

The Wickizer-Ross meeting at Moulton, Ia., resulted in 11 baptisms, four by statement and one by letter. Bro. Ross, the pastor, is rejoicing and reports Bro. Wickizer as doing his best preaching.

A. B. Moore, Lancaster, Ky., is doing some effective preaching round about while home church is undergoing extensive repairs. New Antioch, 14 additions, and Mt. Carmel, 16 additions.

E. W. Brickert, pastor Central church, Houston, Tex., has closed first year's work. One hundred and forty-six sermons preached, 160 added, 24 added in other meetings, current expenses met and all debts paid.

H. E. Ewell has resigned at Waxahachie and accepted the pastorate of the church at Bonham, Texas, where Uncle Charlie Carleton labored for thirty-five years. Both the church and Bro. Ewell are to be congratulated.

The new Riverside church in South Baltimore, ministered to by J. O. Shelburne, has adopted the labor bureau feature and will be kept open all days and at all hours. It will bring men together in a social way and do great good in that part of the city.

We have received the prospectus and the first two numbers of the Quiet Hour Evangel, published by S. B. Lindsay, North Tonawanda, N. Y. Its purpose is to stimulate the direct Bible study and the promise of these early numbers is excellent for a profitable plan of work.

F. M. Rogers, Pittsfield, writes: Our meeting, conducted by S. M. Martin, closed last Sunday night. We had rain from beginning to end. The con-

ditions could hardly have been more unfavorable. The gospel, however, was never more ably presented here, and there were 32 added to the church, two by letter and thirty by baptism. Bro. Rogers is instructed to attend Omaha convention at expense of the church.

Special telegram: Ft. Wayne, Ind., Oct. 12.—Population, fifty thousand. Catholics and Lutherans, thirty thousand. Closed to-night. One hundred and forty-four added. Jefferson Street splendid working church. Allen good pastor, hard worker, much loved. One thousand two hundred and seventy-four additions since Jan. 1. Dallas, Texas, after convention. Wilson and Kendall, evangelists.

A. R. Spicer, Rantoul, Ill., writes: Bro. J. H. Smart and Miss Pearl Perrin closed a two and one-half week's meeting with us last night. It rained almost every day during the series, yet we had a splendid meeting. Eleven were added to the church, and avenues for future work opened. The sermons were of a high order and the church has been greatly strengthened.

Wright and Wilkinson, general evangelists, write: Just home from Findlay, Ohio, where we assisted Bro. A. M. Growden in a meeting, which closed Oct. 6th with 20 additions. It is a real pleasure to work with such a man as Bro. Growden. Our stay in Ohio was very pleasant, notwithstanding it rained nearly one-half the time we were there. Our next meeting will be in Iowa.

Englewood.

We are glad to announce that Bro. Kindred has sufficiently recovered from his illness to be able to be back among us again.

The weather for the past two Lord's days has been very unpleasant, but the church attendance has been good, which shows the love the congregation has for their pastor. But in Bro. Kindred's morning sermon he emphasized the fact that we should have a higher motive in attending church services than to hear him preach. It should be to worship in spirit and in truth the Lord. His subject was "The Model Church."

The Sunday school has commenced practice for Rally Day, and it is hoped that it will prove to be the best rally ever held.

A number of our people attended the reception given by the Ashland Avenue church to their new pastor, Bro. Findley, on last Friday evening. All reported having a good sociable time. Miss Daisy Clemmons sang one or her beautiful solos. We all enjoy hearing our little singer sing her sweet songs.

Englewood is expecting a great spiritual feast next week, as G. Campbell Morgan is to be in our midst for a week. The church will join in a union meeting next Sunday evening.

H. T.

CHICAGO DEPARTMENT

Christian Conquest Movement.

Moved by Bro. C. S. Scoville and seconded by Bro. R. A. Nichols, that we heartily endorse the Christian Conquest flag and emblem, and commend the use of the flags, badges, color prints, etc., to Sunday schools and in our general church work.

Carried unanimously.

A. Larrabee,
Secretary Ministerial Association, Dis-
ciples of Christ.
October 13, '02.

Bush Temple of Music.

Services at the Temple yesterday, as elsewhere, suffered in point of attendance from the rains that drenched church-goers morning and evening. About 250 in the morning and 400 in the evening braved the elements, however, and Bro. Hall gave us two of his best sermons as compensation for the discomforts of coming.

Arrangements have been about completed for a grand chorus choir. Mr. Glenwood Preble, for seven years director of the Englewood Presbyterian chorus, has been engaged to organize and direct the Temple choir. About fifty volunteer singers are already enlisted. Rehearsals will begin Friday evening, the 24th, in Recital hall No 2. Meanwhile an effort will be made to secure at least fifty more voices.

A further evidence that there is material here for a strong church was shown at the evening service, when Bro. Hall requested all present "who expected to be saved" (that is, were Christians), to arise, almost the entire congregation responding.

Chicago, Oct. 12. E. E. H.

Douglas Park.

On Oct. 5 there were two additions by letter, Bro. and Sister Frank Green, formerly of Austin. On last Friday evening the church gave a reception to the pastor at the home of Bro. and Sister Basset, 853 Turner avenue. A large company was present and enjoyed a most delightful evening.

The annual business meeting of the congregation was held on the evening of Oct. 6. The following officers were elected: For the Sunday school—Superintendent, Robt. Tapley; assistant superintendent, C. R. Osborne; secretary, Mr. Caspari; treasurer, Eula Waddill. For the church—Elder, C. R. Osborne; deacons, Wm. Drenk and Foster Ellis; trustee, Charles Basset; treasurer, Bro. Mulin; clerk, Chester Howe; pastor for the year 1903, Claire L. Waite.

Jackson Boulevard.

Twenty-three of our members attended the C. W. B. M. quarterly convention at Evanston and two of our ladies were on the C. E. program in the evening.

Mr. and Mrs. Lefton, Mrs. Nichols' parents, worshiped with us Sunday morning.

Bro. S. M. Hunt of Springfield, Mass., formerly secretary of the New England Christian Missionary Society, visited our prayer meeting Wednesday night, and remained in the city over Sunday in order to hear Bro. Nichols, who was his pastor at Worcester, Mass., preach once more.

Our church is just entering on a new year's work and is looking backward over the past year. We find our pastor has made 2,023 calls, preached 123 sermons, delivered 18 addresses, officiated at 34 weddings and 24 funerals. There have been 118 additions to our membership.

Seven thousand dollars have been raised and over \$4,000 indebtedness paid. When a few small pledges are met we have money enough to meet all our obligations now due.

The Sunday school has increased greatly in membership, and financially has done splendidly, having raised \$721.39 in the past year. All debts are paid and a nice little balance in the treasury.

Monroe Street.

Prof. Ott preached in the morning and C. A. Young, managing editor of the Century, in the evening. On account of the storm the evening audience was not largely attended.

North Side.

On the evening of Sept. 29 our church was well filled, the occasion being a farewell reception to Bro. W. B. Taylor, superintendent Chicago missions, and his good wife, who have accepted work with the Church of Christ, Ionia, Mich. The ladies had decorated the tables artistically and had them further decorated with delicate refreshments. The following toasts were well made and heartily received: "The Modern Church Kicker," by E. A. Long; "Modern Ministerial Itinerary," A. Larrabee; "My Ideal of a Minister's Wife," Chas. Wagner; "The Old Church Bachelor," L. D. Ferguson, Chicago; "I Was a Stranger and Ye Took Me In," W. S. Broadhurst; "How I Expect to Appear at the Chorus Concert Tuesday Evening," Clarence Ward; "Response," W. B. Taylor. Bro. O. P. Spiegel acted as toastmaster, and received many compliments on his well arranged program.

Tuesday evening, Oct. 7, our auditorium and lecture room were packed to hear the splendid concert given by our People's chorus, under direction of Frank Croxton. It was said by all to be one of the best entertainments and largest audiences ever seen at this church.

Sunday afternoon our Juniors rendered a splendid program of song and story to a full house. Miss Mae Holmes, their much beloved superintendent, is one of the most untiring church workers in the city. Several other Junior bands were present to enjoy the entertainment.

There were two additions at the morning service.

Bro. and Sister Spiegel, Mrs. Hudson, Mrs. Bangford and others expect to go to Omaha convention this week.

COFFEE VISE.

Holds Fast Until You Get a Knock-Down.

"I had used coffee moderately up to six years ago," writes a lady from Pinesy Creek, Md., "when I was seized with an attack of nervous prostration, and was forbidden coffee by my physician. I was constantly under treatment for nearly three years. After my recovery, I once took a cup of coffee, and it made me so sick I did not want any more.

After the nervous prostration, my stomach was very weak, so that I had to be careful with my appetite. As soon as I would eat certain things, I would have an attack of stomach trouble sometimes lasting several weeks, so when I was attacked by erysipelas two years ago, my stomach was immediately cut off order.

I kept getting worse until nothing would stay on my stomach, not even rice water or milk, and I was so weak I had to be fed with a spoon. I had a craving for something like coffee, but that was impossible, so Father went to town and got some Postum Food Coffee, and when he asked the doctor if I might have it, he quickly answered, 'Yes.' Mother made it exactly as directed, and brought me part of a cup and it was delicious, satisfied every craving, and best of all, stayed on my stomach without distress, giving comfort instead. For several days I lived on Postum, gradually increasing the amount I took until I could drink a cupful. Then I began to take solid food with it, and so got well and strong again. I now use it constantly, and I am entirely free from any stomach trouble.

Father and Mother both use it. Coffee made Mamma nervous and disagreed with her stomach so that she would taste it for hours after drinking. Father had stomach trouble for five or six years, and used to be deprived of various articles of food on account of it. Now he can eat anything since he quit coffee and uses Postum. Father says that it is better than Mocha or Java." Name given by Postum Co., Battle Creek, Mich.

Correspondence

TEXAS LETTER.

B. B. Sanders, Cor. Sec.

"Texas Mission Day," the first Sunday in November, is near at hand, and we are calling on our churches, Sunday schools and Endeavor Societies to raise ten thousand dollars on that day for state missions. We have the churches and the means, if they will, to easily raise this amount and then only play at missions.

Our missionary evangelists have had rather phenomenal success since our June state convention in Dallas, having organized ten churches and have over 1,800 additions, thus demonstrating the fact that Texas is the greatest mission field in America. But our people in Texas see the importance of having the state evangelized and churches planted in the towns that are so rapidly growing up, and it will not be long before we will stand numerically with missions when our people are in the van. But this is not surprising when we consider the immensity of our territory and the wonderful influx of people. Quoting from the report I read at our last annual convention: "Texas is so big that on the north and west it just quits, on the south it runs into the gulf and into Mexico, and on the east it runs out of the ground at the rate of 2,500,000 barrels a day and is sold for light, fuel and lubricating purposes!" Rice culture is in its infancy, but the enterprise pays a handsome profit to those thus engaged, and as a large portion of Southern Texas is well adapted to its culture many persons are settling there with this in view. The oil industry in the southeastern part of the state has already attracted a large number of people and a great amount of capital. Liquid asphalt has been discovered near the city of Austin and it is thought it will soon pay large dividends to the owners of the land. The eastern part of the state is perhaps as fine fruit, vegetable and melon country as we have in the United States, and this section is rapidly being settled up with enterprising and thrifty farmers.

The Panhandle district is proving to be as good for agricultural purposes as it has been for stock raising, and this section of the state is also being rapidly settled up with thrifty farmers. In fact, Texas is just learning her wonderful possibilities, and the 80,000 people who are coming to us annually, together with the three and one-quarter millions already here, will soon develop our wonderful resources.

Bro. Geo. Davis has said, "As goes America, so goes the world," and Texans will soon say, "As goes Texas, so goes America." The possibilities of

our people are commensurate with the possibilities of our country, and if we will only enter the open doors and seize the opportunities now offered us, Texas will soon stand in the front rank among the Disciples.

STATE MISSION NOTES.

The State Convention is now a matter of history, and we can speak advisably as to its spirit and content. We have not yet found anyone who was in attendance, but who has said it was truly a great convention. The people at Springfield did themselves proud before the convention in their efforts to advertise it, and secure a large attendance, and when that attendance fell upon them like an avalanche on Monday evening, they again did themselves honor by the way in which they proceeded to make their guests feel at home. All honor to the pastors of the three churches in Springfield, and to their untiring committees and to the general members of all the churches in the beautiful Queen of the Ozarks. We, who were their guests, certainly had cause to appreciate their very great kindness.

The spirit of the convention was the best that we have had in years. If there was a pessimist present, he made no speech, and if he had been present he certainly would, for he never misses a chance. The spirit of the convention was one of hopefulness for the future. The work of the past year, which in spite of the great hindrances that we had to encounter, was the best for several years past, inspired the convention with larger conception of the possibilities before us. We were in the midst of the country, where the work of state missions was manifest upon every side. There is hardly a town in all that region that has a Christian church in it, but what had at some time felt the quickening helpfulness of the State Mission Board.

Then the Stereopticon Lecture on Monday night presented in a very vivid way a little of that which the board has done in the years past, and in a striking way something of what is yet before us.

The report of the committee on State of the Cause, of which J. H. Garrison was chairman, was full of the spirit of good cheer, and yet it set before us conditions that called for an enlarged conception of the importance of our state mission work. It is hoped that every minister in the state, in fact, if every member of the church in Missouri could read that report, and especially that part of it which calls for a clear conception of the importance of state mission work, it would be indeed a blessing to all our people.

The Ways and Means Committee, of which J. H. Hardin was chairman, also called for an advanced movement. That the churches be asked to give more for State Missions, in the year

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that is to come than in the year that is gone. That long steps forward should be taken in the prosecution of our work, and so it was with every committee that had to do with the future. There was no thought of anything except that the "children of Israel should move forward." We are, therefore, facing the future with a demand upon us for larger things, and we believe that that demand will be fully met by the churches in the state when the collections for State Missions on Lord's Day, Jan. 11, 1903, will be taken. With our faces to the front, with our hearts full of earnest desire to do the best work we can, with souls eager to record achievements and victories that shall thrill the hearts of men during this year, we are now, as ever, Yours in his name,

T. A. Abbott.

THE CHRISTIAN CONQUEST CRUSADE.

The Christian conquest crusade is a movement started one year ago in Chicago by Rev. S. M. Johnson, pastor of the Austin Presbyterian church. It has now reached such proportions as to challenge and receive the attention of Christendom. Mr. Johnson became possessed of the idea that the world was ripe for a new crusade, and determined to do what he could to start it. During the days of deep feeling that followed the President's assassination a year ago, it came to Mr. Johnson that the Church was without a dis-

FLAT ON HIS BACK.

Mr. D. E. Hastings, a well known farmer at Horton, Iowa, says he had been ailing for years until in February when he was laid flat on his back, unable to do a thing. A hard lot for a farmer at the opening of spring. Two bottles of Blood Vitalizer put him on his feet so that he surprised his folks by going out in the yard and chopping wood. He says, too, that it is a pity that there are people who are yet unacquainted with this remedy. It is safe to say that everyone whom Mr. Hastings meets will learn about Dr. Peter's Blood Vitalizer. Sold only by special agents. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

tinctive flag, and ought to have one as an expression of Christian unity and an inspiration to the new crusade. It came to him also to link this new flag with the national flag, of our own and every country, as an emblem of the relation that Christianity seeks to sustain to every nation. He hoped that the flag and emblem would be universally adopted and lead united hosts to the greatest movement since Christ's ascension. To-day the flag and emblem are so widely adopted and used that their value and permanence are absolutely beyond question. And more, the spirit and doctrine that go with them and for which they open the way are accomplishing great and lasting good.

One form in which the idea expressed itself was that of a pin or badge to be worn as a witness for Christ and country, each idea being expressed by a flag in the crossed flag emblem. Such pins are now being worn by thousands in all parts of the union and Canada and in several foreign countries, and are made to-day for use in eighteen different countries. These pins, with ribbons attached, are coming into general use as the accepted badge of Christian conventions. They have been used as such by the Cook County Sunday School association, the Ohio State Sunday School association, also those of Missouri and Maryland, the Provincial Sunday School association of Nova Scotia, the International Sunday School association, the American Missionary association, the Rock River conference of the M. E. church and many others. For all Christian gatherings, national, international and world-conventions the design seems to be the perfect one, as each delegate is designated by the one flag in the design as to the nation from which he comes, and by the other flag as belonging with all others to the Kingdom of Christ.

Another way of expressing the idea was by a color-print of the crossed flags, on stationery, letter heads, convention programs, church bulletins, etc. Mr. Johnson has succeeded in brightening up the religious world a bit by getting it to use the beautiful colors of the flag. Nothing could more strikingly express the ideas "Our land for Christ" and "All lands for Christ" than the rows of crossed flags in colors as they appear on the letters and literature issuing from Conquest headquarters. "Let us pray for conquest, talk conquest, preach conquest and sing for conquest," says Mr. Johnson. He sought first to familiarize the Christian public with the idea and emblem, so as to secure their popular acceptance and use, then the actual adoption. The badges, color-print and flags were used at the International Sunday School convention in Denver last June and aroused great enthusiasm. They have since been adopted by the Missouri State Sunday School convention and are likely to be adopted by the entire Sunday school world

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, every Reader of The Christian Century may have, a Sample Bottle sent Free by Mail

Among the many famous cures of Swamp-Root investigated by THE CHRISTIAN CENTURY the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock Street, Lynn, Mass., writes on November 2d, 1901: "About 18 months ago I had a severe spell of sick pain. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. THE DOCTORS SAID MY KIDNEYS WERE NOT AFFECTED, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Little, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned and to-day I am as well as ever. My husband is that of a convalescer. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable and is exceedingly gratifying to me."

Mrs. H. N. Wheeler



MRS. H. N. WHEELER

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by the fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I set it to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints, I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

Springfield, Ohio, Feb. 21st, 1901.

W. F. Johnson.

43½ West High Street.

EDITORIAL NOTE—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs of health. A trial will convince anyone.

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

of North America. To the Austin Baptist church, Chicago, is given the distinction of being the first to use the crossed flag emblem as a design in a stained glass window, and to the International Christian convention at Omaha is given the honor of being the first to fly the flag over a building, as the great bunting flag, 20 by 36 feet, was loaned by Mr. Johnson expressly for this purpose. Why should not the Disciples of Christ, so filled with the spirit of conquest, unite with other churches and organizations in the adoption and use of the flag and emblem, and co-operate sympathetically

with all others in a world crusade to make Christ supreme in every land and every heart.

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SPECIAL ANNOUNCEMENT.

The growth and development of the Christian Century has attracted the attention of our entire brotherhood. Within the short period of two years it has advanced to the front rank among the religious journals of America. Its rapid improvement has led its readers to expect more of the Christian Century than they do of other Christian journals. Its tried and true friends only expect the very best religious and literary articles from the editors and contributors, but they also expect the latest and best type and most artistic make-up of the paper. We not only desire to meet these expectations, but it is our aim to constantly improve the paper from the material as well as from the literary and religious standpoints.

The current illustrated magazine number is but an earnest of what we aim to give our readers in the future. In November the book number and the Thanksgiving number will be combined in a special magazine number. The Christmas number will also be a handsomely illustrated magazine number. Our readers may expect an illustrated magazine number once a month hereafter. These larger numbers will contain the heavier articles and treat special subjects and give the history of important religious and social movements. The intervening numbers will contain even more news items than in the past. Both the regular numbers and the illustrated magazine numbers will contain a number of new features, notably a continued story and a children's department.

In addition to the above mentioned improvements, the Christian Century will be printed on fine super-calendered paper and as rapidly as the contracts expire all advertisements which offend good taste will be eliminated. Our readers would be surprised to know how much reliable and profitable advertising we refuse simply because we are determined that the advertising columns of the Christian Century shall be as artistic and refining as the editorial and other columns are strong and spiritual. In order to make these improvements the regular price of the Christian Century, which is two dollars a year (\$2.00) or one dollar and fifty cents when paid in advance will be maintained. The special price of one dollar a year will be continued for several months to give all of our readers an opportunity to settle all arrears now due.

We hope our readers will show this number of the Christian Century to their friends. You could do us no bet-

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MARYLAND, DELAWARE AND THE DISTRICT OF COLUMBIA.

Our twenty-fourth annual convention is over, and we have begun to plan for the 25th, which will be our silver jubilee. Let our churches take notice and begin at once to plan for our best year of state work. Let us have for our motto Paul's "Be ready to every good work," but let us realize that we must enlarge our state work. The demand is imperative.

Our convention was pronounced by many a good one. There were addresses and papers of a high order. Our chorus, made up of singers from various churches represented, and the churches of the town, was an interesting feature. Fillmore's Gospel Songs No. 2 furnished good selections for congregational use and for special music. They kindly loaned us 100 copies.

The reports of offerings for missions were good. Our preachers at mission points reported 239 additions, besides large numbers gathered in by other churches.

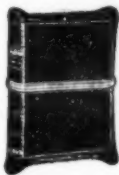
In September C. C. Jones, Snow Hill, reported 10 baptisms, J. O. Sheldene, 7, P. P. Hasselwander 5, W. H. Dickerson reports 4 at a meeting in Virginia.

As my brethren have called me to be your corresponding secretary again, I earnestly crave your co-operation and prayers. There is so much to do, and so few to do it.

I have a letter from President Cramblett of Bethany College, in which he says: "I am very glad to reply that we have more students in Bethany than have ever been here at any time before. We have 107 more students than last year, and a total of something over 170. The prospects for Bethany certainly have not been brighter at any time in her history. The friends of the institution everywhere are sending assurances of their willingness to co-operate, to the end that Bethany may yet be the greatest college in the brotherhood."

Delegates were pleased with Boonsboro entertainment. The convention goes next year to the historic Vermont Avenue church. J. A. Hopkins.

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THE PLACE FOR NEXT GENERAL CONVENTION.

Editor Christian Century—After very careful canvass we have decided the matter, and Detroit is in the field for the national convention for next year. One central location, one beautiful convention city, one earnest church, all combine to make this an ideal place for the holding of the 1903 convention.

So please make this fact known through your columns, and if it seems good to them, keep up the interest and help of our brethren generally to locate the next convention in Detroit.

With outstretched hands, with open homes, and welcoming hearts, we await your coming, brethren.

A. E. Jennings, Chr.
Mrs. A. E. Jennings.
Frank H. Main.
Claude B. King.
Chas. B. Newman.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Diseases will write him he will direct them to the perfect Home Cure he used. He has nothing whatever to sell.

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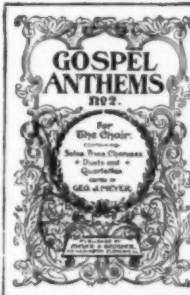
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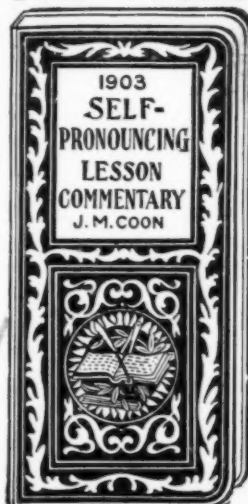


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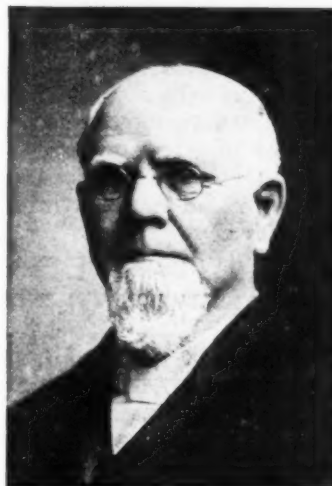
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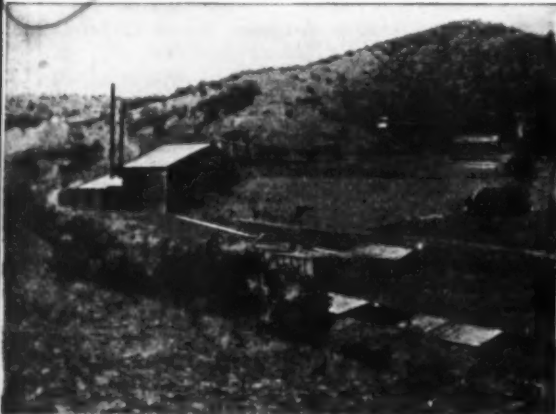
The large amount of ore in sight, together with the natural advantages of handling and milling, renders this property of exceptionally great value. The mountain of ore upon which the old Parsons mine is located ALONE could not be worked out in one hundred years with all the machinery which could be operated in the adjacent canyons. This body of ore starts at the Parsons shaft house, and is nearly 300 feet wide, with a face of about 40 feet. When it has been worked back, say 300 feet, it will have a face of about 150 feet, and a width of about 600 feet. At a distance back of one mile, the face I estimate will be 1100 feet, with a width of one-fourth of a mile or more.

Underlying this vast body of metamorphic rock is a stratum of blue quartz, in which a shaft has been sunk to a depth of 180 feet, ALL IN PAY ORE. Some of the assays from the bottom of this shaft run as high as \$79.00 per ton; but in my opinion, from tests I have made, and assays, it will give an AVERAGE value of at least \$9.00 per ton. There appears to be an almost endless reef of this blue quartz, but as the metamorphic rock on top is just as rich, if not richer, it is doubtful if any now living will have to go under ground for ore to work.

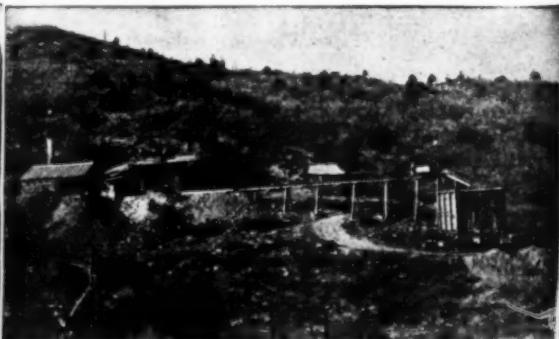
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The Business of Gold Mining

BY LEE S. OVITT

There are a great many gold mine stocks being offered to the investing public in these days, and it is gratifying to know that a great many of them are "worth while." It is not so very long ago that such stocks were looked at askance by shrewd investors, by reason of the fact that almost any man or set of men could secure a hole in the ground and give it some high sounding, "glittering" name—and, lo! it was a gold mine, and its promoters "needed the money"—for "development" work. And the country is filled with shareholders to-day who are anxiously "awaiting developments."

To-day Gold Mining has been reduced to a science and the business is carried on very much as in any other business, with the aid of modern improved machinery and under the direct supervision of men who have had special training for the work intrusted to them.

But the demand for good mining property is greater than the supply. A decade ago it would have been an easy matter to go into the gold fields of Eastern Oregon—a district that promises to eclipse in producing gold mines any other in the world—and pick up a good property.

Try to do it to-day! "Not for sale" would meet you at every turn. The property that I have successfully launched—the Cracker-Oregon, where recently \$10,000 ore has been struck—was about the last strip left in the Cracker Creek district.

I came back home and began the work of placing that stock last April and told my public what I **knew** would be the outcome of development work. But it was a very great surprise to me to hear of ore being uncovered of any such value as has been stated.

The Cracker-Oregon stock is all sold the last of it going at par—\$1 00.

All of which is a prelude to what I want to say about the latest mine that I have undertaken to place stock for—the great Golconda.

The Cracker-Oregon was a great **prospect**. The Golconda is a great mine—at the present time, with a fine mill of twenty stamps, fine water power, timber rights, etc.

It made its former owners rich, the senior member of the old firm, being advanced in years, finally selling out to the present corporation, a group of well-known Oregon business men.

These men are aggressive. They know the mining business from end to end, and they propose to make the Golconda a mine worthy of the name it bears.

The additions and improvements to the present equipment include an addition of forty stamps and enlarging the mill; a large reservoir to store water for light and power purposes; an aerial tramway for conveying the ore; a modern hoisting plant to facilitate the handling of the ore—and in other ways it is proposed to bring this rich mine "down to date" and make of it a property second to none on this continent.

All this requires money, and to get the necessary funds stock has been issued and put in my hands to place, the opening price being fixed at 40 cents a share, par value \$1.00—non-forfeitable, non-assessable, and carrying no personal liability.

I can say, in all sincerity, to the investing public, **buy this stock**. It comes well within the "worth while" class, and will be a sure and steady income producer.

I know the property; have been all over it—know the men at the head of the corporation, who are conservative and successful business men, and I feel positive that the stock will sell at par before it is all gone. The price will be advanced as the improvements are added.

Of course, the particulars are best given in the prospectus, a book profusely illustrated, which I am sending out to those who write for it. You will find it an interesting book, and after reading it carefully I feel convinced that you will require no urging to buy this stock.

I make a specialty of mining investments of the better class, and I stake my reputation on this as being one that is worthy the consideration alike of the capitalist and the wage earner. It will be a steady income earner for years to come.

I want to send **you** that prospectus. That's the first step.

In buying stock, make all checks, drafts, money orders, etc., payable to Lee S. Ovitt, Fiscal Agent.

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